eval with the sun, yet proceeded from the sun, and depends upon it, being alw.ays, as it were, made anew by it; wherefore, according to this hypothe sis, though things had no antecedent non-entity in time, yet they were as little of themselves, and owed all their being as much to the Deity, as if they had been once actually nothing, they being, as it were, perpetually created out of nothing by, it Lastly, others of those Theists resolving, that the matter of the corporeal universe was not only from eternity, but also self-existent and uncreated or independent upon any Deity as to its being; but yet the forms and qualities of all inanimate bodies, together with the souls of all animals in the successive generations of them (being taken for entities distinct from the matter), were created by the Deity out of nothing. We say, though there be sijch difference among the Theists them selves, yet they all agree in this, that God is, in some[8]sense or other, the creator of some real en tity out of nothing, or the cause of that which otherwise would not have been of itself, so that no creation out of nothing (in that enlarged sense), no Deity. Now it is utterly impossible, that any

substance or real entity should be, created out of nothing, it being contradictious to that indubita^ ble axiom of reason, *de nihilo idhil,* from nothing nothing, The argument is thus urged by Lucretins, according to the minds of Epicurus and Democritus: ' •

„

* Principium hinc cujus nobis exordia sumet, NulJam rem e nihilo gigni dmnitus unquam. Qutppe ita formido mortales continet omncs,' Quod multa in term fieri coeloque tucntur,

* Lib.i. vers. 100, &c.